# A Sad Prognostick OF Approaching JUDGMENT; OR, THE HAPPY MISERY OF GOOD MEN IN BAD TIMES.

Set forth in a Sermon Preached at St. *Gregories*, *June* the 13th 1658.

By *Nathanaell Hardy*, Minister of St. *Dionys Back-church*.

PSAL. 12. 1.

*Help Lord, for the godly man ceaseth, for the faithfull fail from among the children of men.*

*Philp Jud. περὶ ἀποικίας.*

Εὐχόμεθα τὸν ὡς ἐν δίκαια σίλον, νῦν μὲν ἐν ψυχῇ, ἄνδρωπον δὲ ἐν τῷ γένει τῶν ἀνδρώπων; τὸν δίκαιον διαμένειν εἰς τὸ τῶν νόσων ἄκεσιν.

*LONDON*,
Printed by *A. M.* for *Joseph Cranford* at the Sign of the Castle and Lion in St *Pauls* Church-yard, 1660.

# TO THE READER.

I Have too often (and not without regret) beheld those monstrous births which have been forced into the world by the unskilfull and injurious Midwifery of Scriblers, Stationers, and Printers, after the death of their pretended Parents; Indeed, who would not be troubled to see the innocent Names of eminent Divines made (as it were) to do pennance in the Printers Sheets, for the incontinency of their wanton Auditors, who between the Pen and the Press beget and bring forth a Bastard brood of Sermons, which they must father.

*How greatly that* Reverend man *of* God *Dr.* John Hewit *(since his* ſuffering death*) hath upon th's account* ſuffered *from his* ſeeming *Friends, is obvious to every* intelligent eye; *witneſs* two *Books of* Sermons *Printed and* publiſhed *under his* Name, *and (notwithſtanding* ſome *of them appear to be* tranſlations *out of* French Authours*)* pretended *to be* his; *which was* done *too, both againſt a ſpecial* Caveat *entered in* Stationers-Hall *by his* honourable Lady: *and* Advertiſements *in* print *by two of his* worthy *Friends*, viz. *Dr.* Wild, *and Mr.* Barwick, *whoſe* Names *have been made uſe of without their* privity *or* conſent; *to ſtand in* place *and* ſhew *of* Licenſers *of thoſe Sermons, which they utterly* diſown, *and deſire by this meanes* publiquely *to* diſclaim.

*This having been the* Lot *of ſo many* Preachers *of the* Goſpel, *and thoſe men* famous *in their Generation, I do not* much wonder, *and am the* leſs troubled *that it is* mine; *only I muſt needs* reſent *(yet not without* a readineſs *to* forgive*) the* impudence *of thoſe, who have, as it were,* raviſhed *my* Sermon *before my* face, *dealing ſo* injuriouſly *by me whileſt* alive. *By this I plainly* foreſee

*what*

what is to be expected when I am dead: The consideration whereof, hath been, and is one cause enducing me to appear so often in Print, that what is (I ingenuously confess) but very imperfect at the best, may not however come forth mangled hereafter.

I hope the Candid Reader will not think his patience abused, whilest I shall in a few words inform him how much I have been abused in this kind.

Some years ago came forth a little Manual of several Prayers, whereof that, to which my Name is affixed, is for the most part made up of such expressions, which (how good soever they may be in themselves) were not wont to be used by me, as appeareth by that Prayer, which (for this Reason) I prefixed before the first part of my Exposition upon St. Johns first Epistle.

I met this last Summer with a Book called The Herball of Divinity, upon the Title page whereof (the Authours Name being concealed) my Name is affixed in great Letters, to a part of a sentence with which I began a Sermon preached at St. Gregories on Low Sunday last, upon that Text which is placed in the front of that Dis-

courſe, *namely the* 26th *of* Iſaia. *and the* 19th verſe. *For this* cauſe (*very probably*) *that the* unwary Reader *might* believe *it to be* mine.

*Within theſe* few *weeks*, I *have peruſed a* Diſcourſe *in* part mine, *and* but *in* part (*as will* appear *by the* enſuing *Sermon*) *Printed and* publiſhed without *my* knowledge. *Indeed*, I *heard a* flying Rumour, *and received a* nameleſſe Letter, *threatning the* publication *of it*, *but* I *was not* willing *to* believe *any would be ſo* audacious, *till now* I ſee *it*. *It is true*, *my* Name *is not expreſt*; *but it is* ſaid *to be a* Sermon Preached *at that* place, *and on that* day, *and upon that* Text, where, when, *and on* which I preached: *And which* proclaimeth *the* inſolence *of* theſe *Publiſhers*, *though* they *never had* any conference *with* me, *either* before *or* ſince *my* preaching, *yet they* preſume *to* know *my* thoughts, *in that it is* ſaid *to be* Intended for the ſolemnization of Doctor Hewits Funerall: *whereas in* truth, I *was* engaged *to* preach *that* turn *at St.* Gregories *before the* Doctors death; *yea*, *when there was ſome* hopes *of his* life. *And though* I deny not

*but*

*but that* ſad Providence *intervening*, occaſioned *me to pitch my* thoughts *on that* ſubject; *yet had* I intended *it for his* Punerall, I *juſtly* could, *and certainly* ſhould, *have given a* farre more *ample* Character *of his* worth.

If *now the* Reader *ſhall deſire to* know *what was my reall* intent *in* Preaching *this following* Sermon *at that* time, *the* cloſe *of it will* informe *him, that it was* no other *then what* ought *to be* one end *of* all *Preaching, namely, to* bring the People to Repentance. *And* obſerving *a generall* ſadneſſe *of* Compaſſion *upon* their ſpirits, I *was* willing *ſo to* frame *my* Diſcourſe, *that through* Gods Grace, *a* ſorrow *of* Compunction *might* accompany *it.*

What *was* then Preached, *and hath been hitherto* withheld *from the* Preſſe (*partly out of a* mean Opinion *of the* Work *it ſelf, and partly out of a* juſt deſire *not to* exaſperate) I *am now* neceſſitated *to* publiſh *for my* own Vindication, *and that* what *was the* Preachers aim *may be* effected *upon*

*all*

*all who* then heard, *or shall* now read *it, is and shall be his* earneſt *and unceſſant* requeſt *at the* Throne of Grace. *Amen.*

NATH. HARDY.

THE

# THE Sad PROGNOSTICK OF Approaching JUDGMENT.

## ISAIAH 57th Chapt. Verse the first.

*The righteous periſheth, and no man layeth it to heart, and mercifull men are taken away, none conſidering that the righteous is taken away from the evil to come.*

OUr Prophet *Iſaiah* in his *two* and *twentieth* Chapter, tels us of a *day* wherein *the Lord God of Hoſts cals to weeping and mourning*, and though (ſince every day is a day of *ſinning*) every day ought to be a day of *mourning*; yet there are Iſa. 22. 12.

*four* ſpecial daies wherein *God* expects this *duty* from us:

The *day* of any *hainous wickedneſs* committed by our *ſelves* or *others*.

The *day* of any *grievous judgement*, either *national* or *perſonal* inflicted.

The *day* wherein the *wicked proſper*, and the ungodly triumph. And

The *day* wherein any of *Gods faithfull* and eminent ſervants are ſnatcht away and cut off by *death*.

It is not *many daies* (*Beloved*) ſince there was *ſuch* a day, and of *ſuch* a day it is my *Text* ſpeaks; the *want* of a due and ſerious *conſideration* whereof, moved our *Prophet* to take up this bitter lamentation; *The righteous periſheth and no man layeth it to heart*, &c.

This ſad and ſorrowfull *complaint* looks *two* waies, to the *Godly*, and to the *Wicked*; bewailing the *miſery* of the *one*, and bemoaning the *iniquity* of the *other*, that the *perſons* of the *godly* were *deſtroyed*, and the *hearts* of the *wicked hardened*. *That* ariſeth from *grief*, *this* from *gief* mixed with *anger*; *both* very *vehement*, as appeareth by the *multiplication* of ſeveral *clauſes* to the *ſame ſenſe*. *God grant* that *I* in *handling*, and *you* in *hearing*, may have the ſame holy *paſſions* which our *Prophet* had in *uttering* this dolefull ditty, *The righteous periſheth, and no man layeth it to heart*, &c.

Gen. 1. *Begin* we with the *complaint* concerning the *Godly*, which we find to be both *amplified* and *mitigated*; *Amplified* in *two* Clauſes, *The righteous periſheth, The mercifull men are taken away: Mitigated*,

*gated* in *one*, they are *taken away from the evil to come.*

In the *enlarging* of the *complaint*, we ſhall conſider the *Godly* mans *diſpoſition* and *condition*, *That really* very *good*, *this ſeemingly* very *bad*; *both* characterized in *two* words: His *diſpoſition*, in thoſe two, *righteous* and *mercifull*; his *condition* in thoſe two, *periſheth* and *taken away*: Of each a *word*. *Partic.* 1.

1. The *firſt* thing we are to take notice of, is the *Godly* mans *diſpoſition*. And that

1. As *deſcribed* in the word *righteous*, a *word* which being in the *Hebrew* in the *ſingular* number, and having an *Article prefixt*, is by ſome *Expoſitours* peculiarly applied to *Chriſt*, as if this *verſe* were a *Propheſie* of his *death*. Indeed, to *him* eſpecially and *primarily* doth this *title* of *righteous* belong. *There is none righteous, no not one,* (ſaith the *Pſalmiſt.*) *Except one,* (ſaith the *Father*;) meaning *Chriſt*, who is *perfectly* and originally *righteous*: in which reſpect the Prophet *Malachy* calls him the *Sunne of righteouſneſs*. *Righteouſneſs* in us, like *light* in the *Moon*, hath its *ſpots* and imperfections: We at *beſt*, are but *Starres* of *righteouſneſs*, which *ſhine* with a *borrowed* light: *Chriſt*, like the *Sunne*, hath in himſelf a *fulneſs* of *grace*, of which we receive *grace for grace*. Of this *righteous* perſon it is *true*, that he *periſhed* in the *opinion*, and was *taken away* by the *rage* of his *enemies*: Nay, which *too truly* anſwereth the *Text*, he died *unlamented* by the *generality* of the people; So that he might well have *uttered* upon the *Croſs* thoſe *words* of the *Church*, *Is it nothing to you all that paſs by? Behold* Lap. *in loc.* הַצַּדִּיק Pſal. 14. 2. *Aug. ibid.* Mal. 4. 2. Joh. 1. 16. Lam. 1. 12.

*and ſee if there be any ſorrow like unto my ſorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.*

But when I obſerve the *other* Character to be in the *Plurall* number, *merciſull men*, I rather incline to underſtand this *word* though in the *Singular*, as *nomen collectivum*, referring not to *one*, but *many*, and accordingly thoſe *Prophets* and *Meſſengers* of the *Lord*, together with the *other* of his faithfull ſervants which were *ſlain* in the dayes of *Manaſſeh, who ſhed innocent bloud untill he had filled Jeruſalem with bloud from one end to the other*, are conceived by *Expoſitors* to be thoſe whom the *Prophet* here bemoaneth.

2 King. 21. 16.

*Lap.* *Sanct.* *Muſc.* } in loc.

If it ſhall be now *enquired* in what *notion* this term *righteous* was attributed to *them*, and may be affirmed of *every godly* man? I *anſwer*, they are *righteous* in a *three-fold* ſenſe, *Really*, *Interpretatively*, *Comparatively*.

1. Every *godly* man is *really* righteous, inaſmuch as

1. His *perſon* is *juſtified* through our *Lord Jeſus Chriſt*, who is therefore *called* by the Prophet *Jeremy*, *the Lord our righteouſneſs*, and is ſaid by the Prophet *Iſaiah*, *to cover us with the robe of righteouſneſs*, and by S^t *Paul*, to be *made of God unto us righteouſneſs*. Thus as all men are *ſinners* in the *firſt*, ſo are all believers *righteous* in the *ſecond Adam*. This is that *righteouſneſs* which is purely *Evangelicall*, and is called the *righteouſneſs of faith*, becauſe the *righteouſneſs* of *Chriſt apprehended* by *faith*: Hence it comes to paſs that as the *Father* elegantly, *Quod lex operum monendo imperat, lex fidei*

Jer. 23. 6.

Iſa 61. 10.
1 Cor. 1. 30.

*Ambroſ.*

*fidei credendo impetrat*; *that righteouſneſs* which the *Law requireth, faith obtains.*

2. His *nature* is *renewed* after the *Image* of *God*, which S^t *Paul* tels us conſiſts in *righteouſneſs* and *true holineſs*: in this *reſpect* it is that *believers* are ſaid to *partake* of *the* (or rather *a*) *divine nature*: by the Apoſtle *Peter*, and to be *born of God* by the Apoſtle *John*, becauſe after a ſort they are *righteous as God is righteous*: well may the name *righteous* be given, where the *new divine* nature is *conferred*, which maketh us of *unholy*, *holy*, of *vicious*, *vertuous*, of *unjuſt*, *righteous*. Eph.4.24. 2 Pet.1.4. 1 Ioh.5.1.

3. His *life* is *reformed*, and in ſome meaſure ordered according to the *rule* of *righteouſneſs*, the *Word of God*; *He that doth righteouſneſs* ſaith Saint *John*, *is righteous*; every good man *doth righteouſneſs*, though not *exactly*, yet *ſincerely*; his *aim* and *endeavour* is to give *God* and *man* their *due*, *tribute to whom tribute*, *cuſtome to whom cuſtome*, *fear to whom fear*, *honour to whom honour belongeth*. 1 Ioh.3.7. Rom.13.7.

2. Every *godly* man is *righteous interpretatively*, inaſmuch as being *juſtified* by *Chriſt*, and *ſanctified* by the *Spirit*, *God* doth *account*, *accept* of him as *righteous*. The ſame word in the Hebrew ſignifieth upright and perfect; to teach us that upright perſons are (for Chriſts ſake) *accepted* of *God*, as if they were *perfect*. Well might the *Prophet*, well may *we* call them *righteous*, whom *God* cals ſo; and we finde upon record, *Noah*, *Job*, with *others*, to be commended by *God* himſelf as *righteous*. Gen.6.8. Iob 1.1.

3. Every godly man is *righteous comparatively*, in reſpect of the *wicked* among whom he *lives*: thus theſe of whom our *Prophet* here ſpeaketh, being *compared* with thoſe *voluptuous Epicures* mentioned in the *end* of the *former* Chapter, might well be ſtiled *righteous*. Look how the *Saints* are ſaid to be *worthy*; ſo they may be ſaid to be *righteous*, *Quantum ad comparationem cæterorum*, to wit in *compariſon* of *others*. Indeed on the *one hand* the moſt *holy* man *compared* with *God* and *Chriſt* is *unjuſt* and *impure*; and therefore it is when the *Saints* have *look't* upon *God*, they *abhor themſelves*. But on the *other hand* compared with the *wicked*, they are juſtly *eſteemed righteous*: when the *actions* of the *good* and the *bad* are ſet *together*, the *prayers*, *tears*, *faſts*, and *alms* of the *one*, by the *oaths*, *jollities*, *curſings*, and *oppreſſions* of the *other*, they become ſo much the more *conſpicuous*; and as although *ſilver* be far below *gold*, yet it is very *precious* in compariſon of *lead* and *iron*; ſo the *ſervants* of *God*, though *infinitely ſhort* of *his purity* and *righteouſneſs*, are *righteous* if *compared* with the *ungodly* and *profane*.

Iſa. 56. ult.

Ambroſ. in Apocal.

2. Having *diſcovered* to you the firſt *Character* of *righteous*; proceed we to a *view* of the *ſecond*, which is *mercifull*. According to the Hebrew, it may be read *men of mercy* and *good will*, and ſo conſtrued either *paſſively* or *actively*.

אנשׁ חכוד

1. In a *paſſive* ſenſe, *men of mercy* and *good will*, are *thoſe* upon whom *God* will *have mercy*, and to whom he beareth a *ſingular good will*. *The Lord is good unto all, and his tender mercies are over all his works* (ſaith the *Pſalmiſt*) there being no *creature* ſo

Pſal. 145. 9.

*mean*

*mean* and baſe, which giveth not a *Specimen* of his goodneſs, but yet *his delights are with the ſonnes of men*, and his *love* to *mankind*, is greater then to any of his *creatures*: upon which account the *Pſalmiſt* ſaith a little before, *Lord, what is man, that thou takeſt knewledge of him, or the ſonne of man, that thou makeſt account of him?* And as *God* hath a more *ſpecial* love to *man* then *any* other *creatures*, ſo he hath a more *peculiar* love to the *righteous* then any *other* men; in which reſpect the *Pſalmiſt* ſaith elſewhere, *Thou Lord wilt bleſs the righteous, with favour wilt thou compaſs him as with a Shield.* Pſal.144. 3. Pſal.5. 12.

In this *conſtruction*, there is very good *uſe* to be made of the *word* in *this Scripture*.

1. *Partly* to *inform* us, that they who *periſh* in this *world*, may yet be *Gods favourites*. *Men* are apt to think that *God* ſhould not let the *winde blow* upon his *darlings*, but they are *deceived*; his love is not a *Motherly* and cockering, but a *Fatherly* and prudent love. *Benjamin* was not the leſs regarded by *Joſeph*, becauſe the *Cup* was found in his *Sack*: We muſt not *infer* from the *preſence* of outward *afflictions*, the *abſence* of divine *affection*. When he who was the *righteous* one, of whom the *Father* ſaid, *This is my beloved Sonne in whom I am well pleaſed*, was *a man of ſorrowes*, and *acquainted with griefs*: Yea, upon the *Croſs*, breathed forth that *dolefull* language, *My God, my God, why haſt thou forſaken me?* as being *left by God*, to the *will* of his *enemies*. Let us not doubt, but that *righteous* perſons, though they periſh by the *malice* of *men*, are yet in *favour* with *God*. Mat.3. 17.

2. *Partly*

2. *Partly* to *comfort righteous* ones in the midſt of all their ſufferings, conſidering that while the *world* frowns, *God* ſmiles. Though the cold *wind* of perſecution *blow*, yet the *Sun-beames* of divine affection *ſhines* upon them: Though they are rejected as *droſs* by *men*, yet they are accounted by *God* as his *Jewels*. What *matters* it for *mens hatred*, ſo we have *Heavens love*? This may make the *righteous* not only *contented* but *cheerfull* in ſuffering the *cruelty* of their *enemies*, that they are the *men* whom *God* markes out for the *objects* of his *mercy*.

2. But though this *conſtruction* be *pious* and *congruous*, yet I rather *incline* to the *active* notion of theſe words; ſo much the rather, becauſe of that *parallel* place in the Prophet *Micah*, where it is ſaid, *The good man is periſhed out of the earth.* In this ſenſe, *men* of *mercy*, are ſuch as exerciſe *mercy* towards *them* that are in *miſery*. Mic.7. 2.

*Mercy* in its *general* notion, is *alienis miſerijs condolere eaſque pro viribus ſublevare*; a tender *condolence* with *others miſeries*, and a *ready willingneſs* to *ſuccour* them according to our *ability*. Such is the *activity* of this *grace*, that it *runs* through the *whole* man.

In the *underſtanding*, it is a ſerious *conſideration* how we may *do good*. *The liberal man* (ſaith the Prophet) *deviſeth liberal things*. His *thoughts* are taken up with *conſulting* for the *relief* of the *diſtreſſed*. Iſa.32. 8.

In the *memory*, it is a continual *ſetting* the *miſeries* of our Brethren *before us*. The *mercifull* man *forgetteth*

*forgetteth* the *injuries* that are done to *himself*, and *remembers* the *miseries* that are suffered by *others*; he still *thinketh* he *heareth* them *groaning*, and *seeth* them *bleeding*.

In the *will* and *affection*, it is a sweet *sympathy*, whereby we do *nolle malum*, *velle bonum*, *nill* the *evil*, and *will* the *good* of another. The *mercifull* mans *heart aketh* for his *Brethren*, and he *resents* their *sufferings*, as if they were his *own*.

Nor doth *mercy* only *retire* it self into the *chambers* of the *soul*, but *looketh* out at the *windowes*, and *goeth* out of *doors* for the *succour* of the afflicted. It *opens* the *eye* to *see* and *search* out the *miserable*; which *beholding* them, maketh *report* to the *heart*, and that being *affected* with *sorrow*, causeth the *eye* to *drop* down *teares*; it *quickneth* the *ear* to attend and *listen* to the *cries* of the calamitous, like the tender *Nurse*, which heareth the least *whimpering* of the *Child*. It *unlooseth* the *tongue* to speak a *word* in *season*, *pleading* with *God* and *man* for them. It *puts* under the *shoulder* to bear a part of the *burden*, according to that *Apostolical* counsel, *Bear you one anothers burdens*. It *unclapseth* the *hand* to *relieve*, and knocketh off the *fetters* from the *feet*: so that they are ready to *go*, nay *runne* in *behalf* of the miserable. In one word, the *mercifull* mans *head* is full of *thoughts*, his *heart* of *sorrowes*, his *eyes* of *teares*, *mouth* of *Prayers*, and *hands* of *gifts*. Gal. 6. 2.

Thus every truly *godly* man is not only *just*, but *good*; *righteous*, but *mercifull*. He puts on *viscera*, *bowels* of *mercy* and tender compassions to-

wards them that are afflicted; he is ready to do *opera*, *works* of *mercy*, according to his *power*. By the *one*, he *draws* out his *ſoul* to the *hungry*; by the *other*, he *reacheth* forth his *hand* to the *needy*. *Righteous* men know that *almes* is the *poor* mans *due*, and *mercy* is a *debt* they *owe* to the *miſerable*: no wonder if they are *carefull* to *pay* it.

And look how *far* the *miſery* of the *diſtreſſed reacheth*, ſo far the *mercy* of the *righteous extendeth*; both to the *ſouls* and *bodies* of others. Namely, they are men of *mercy*, eſpecially to the *ſouls* of others; *inſtructing* the *ignorant*, *confirming* the *weak*, *counſelling* the *doubtfull*, *warning* the *unruly*, *perſwading* the *obſtinate*, and *comforting* the *grieved*. Nor are they *unmindfull* of the *bodies* of others, *cloathing* the *naked*, *feeding* the *hungry*, *refreſhing* the *thirſty*, *viſiting* the *ſick*, and *entertaining* the *ſtranger*.

Nor is their *mercy* only confined to *friends*, but enlarged to *foes*: They are men of *good will*, even to thoſe that *bear* them *ill will*: They *do good*, where they have *received evil*: They requite *injuries* with *courteſies*, and want not *compaßion* for thoſe who are the *inſtruments* of their *paßion*.

Whileſt then the *Feſuited* Saints wear the *red* Coat of *blood* and cruelty, let Gods *holy ones* be *cloathed* in the *white* of *innocency* and *pitty*, and whileſt *their zeal flames* in *fury*, let our *love ſhine* in *mercy*. Whatever they *pretend*, they are no other then *Sonnes* of *Belial*, who *delight* in *blood*; who *ſlay* the *Fatherleſs* and the *widow*, and make *Perſons*, *Families*, nay *Nations*, *miſerable*. *He hath ſhewed thee, O man*,

*what is good, and what the Lord thy God requireth of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.* So we read in the *Prophecy of Micah, Sow to your ſelves in righteouſneſs, and reap in mercy,* that is the Prophet *Hoſea* his counſel. *Chriſts bleſſed* ones, are ſuch as *hunger* after *righteouſneſs,* and withall are *mercifull.* And here the *Characters* of a *godly* man are *righteous* and *mercifull.* I have done with the *firſt* branch, which is the Saints *pious diſpoſition,* I now haſten to

Mic. 6. 8.
Hoſ. 10. 12.
Mat. 5. 7.

2. His *Calamitous condition,* which is repreſented in thoſe *words, periſheth, and taken away.*

The *firſt* word *periſheth,* which is of a large *acception,* may be capable of an harſh *conſtruction,* and ſuch as cannot be *predicated* of a righteous man; in which reſpect *Eliphaz* ſaid to *Job, Remember, I pray thee, who ever periſhed being innocent, or where were the righteous cut off?* That ye may therefore rightly *underſtand* the *meaning* of the phraſe, know, that there is a *three-fold* periſhing.

Job 4. 7.

The *firſt* belongs *neither* to the *righteous,* nor to the *wicked;* the *ſecond* is *proper only* to the *wicked;* the *third* is *common* to the *righteous,* with the *wicked.*

1. *Periſhing* in its moſt *ſtrict* notion, is *tranſitus ab eſſe ad non eſſe,* a *paſſage* from *being* to *not being;* an *utter extinction,* a *totall annihilation.* And in this *ſenſe* only the *beaſt periſheth,* which *dying,* is *reſolved* into its *firſt principles,* and at *laſt* into *nothing.* Though therefore the *wicked* man is ſaid to be *like the beaſt that periſheth,* yet he doth not *periſh like the beaſt;* indeed, it were *happy* for him if he

Pſal. 49. 20.

might: For though ſome *endeavour* by their *Metaphyſical* notions, to prove a *miſerable being, better* then *no being*, yet they muſt give us leave to ſay with our *Saviour*, *It were good for that man he had never been born.* Nor is it to be *doubted*, but that the *damned* heartily *wiſh, not to be* at all, but (alas) it *cannot be.*

Mat.26.24.

2. There is a *periſhing*, which is *peculiar* to the *wicked*, and this is *two-fold*; either *periſhing* in his *name*, or *periſhing* in his *perſon.*

1. *Only wicked* men *periſh* in their *names*, whileſt their *memorial* is *cut off* from the *earth.* Though the *righteous die*, yet their *names live:* That *malice* which *takes away* their *life*, cannot *extinguiſh* their *memory*; but the *wicked periſh*, ſo as to be wholly *forgotten*, or *remembred* with *infamy:* ſo true is that of the *wiſe man*, *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.*

Prov.10.7.

2. *Only wicked* men *periſh* in their *perſons*, that is, *ſoul* and *body.* This is that *periſhing*, which is *oppoſed* by our *Saviour* to *eternal life*; and is ſometimes called the *ſecond death.* In this ſenſe, to *periſh*, is to be *eternally miſerable*; to be *ever periſhing*, and yet *never periſhed.* And thus, *Who ever periſhed being righteous?* Indeed S^t *Peter* ſaith, the *righteous* are *ſcarcely* ſaved, but there is a great deal of *difference* between *ſcarcely*, and *almoſt:* Though he is *ſcarcely ſaved*, that is, not without great *difficulty*, yet he is *ſaved* by *Gods mercy* from this *periſhing.*

Joh.4.16.

1 Pet.4.17.

3. But laſtly, There is a *periſhing* which is *common*

to

to the *righteous* and the *wicked*, and thus the *righteous* as well as the *wicked* periſh, by the *miſeries* of *life*, and at length by *death*.

1. They *periſh* by the *miſeries* of this *life*; in which ſenſe, *periſhing* is oppoſed to *proſpering*: *Good men* are expoſed to *dangers* in this world, as well as the *bad*; nay, *more* then the *bad*. That choſen *veſſel* S^t *Paul*, reckons a *multitude* of *dangers* which befell him in this life, where he tels us, that he was *in perills of waters, in perills of robbers, in perills of his own Countrey-men, in perills by the Heathen, in perills in the City, in perills in the Wilderneſs, in perills in the Sea, in perills among falſe Brethren*; and ſurely what *befell* him, is *incident* to the moſt *righteous* perſons. 2 Cor. 11. 26.

2. They *periſh* by *death*. In this ſenſe the *Diſciples* meant it, when they cried, *Maſter, we periſh*. Thus *Elihu* expounds it, when he ſaith, *All fleſh ſhall periſh together, and men ſhall turn again unto duſt*. And this our *Prophet* intends, when he ſaith, *the righteous periſheth*. Luk. 7. 7. 24. Joh. 24. 15.

If you ſhall *ask*, why *dying*, which is only a *ſeparation* of the *ſoul* from the *body*, not an *annihilation* of *either*, is called a *periſhing*? I anſwer:

1. It is a *periſhing*, though not ὄντως, yet φαινομένως, in *reality*, yet *appearance*; though not *ſecundum rei veritatem*, according to the *verity* of the *thing*, yet *ſecundum communem ſenſum*, according to the *opinion* of the *vulgar*. When any man *dyeth*, whether *good* or *bad*, he ſeemeth as *one* that were *periſhed*. And though (as our bleſſed *Saviour* telleth us) *all live to God*, yet as *Muſculus* gloſſeth upon the Luk. 20. 38.

*Muſc.* in loc. text, *In mundi judicio*, in the *judgement* of the *world*, they *periſh*.

2. It is a *periſhing*, though not *abſolutè*, yet *reſpectivè*, *abſolutely* yet *reſpectively*; it is a *periſhing* as to this *world*. When any man *dieth*, as well *righteous* as *wicked*, he ſo *periſheth*, as that he ſhall *never* again *live* here: Upon which *account* it is ſaid, *Man giveth up the Ghoſt, and where is he?* Yea, holy *Job* ſaith of *himſelf*, *I go whence I ſhall not return*. This is that which is expres't in that *parallel* Scripture to this, where the *Prophet* ſaith, *The good man is periſhed out of the earth*. He is not *periſhed*, ſo as *not to be at all*; yet he is *periſhed* ſo, as to *be no more upon earth*. And this is all that the *Prophet* meanes, when he ſaith, the *righteous periſheth*.

Iob 14. 10. 10.21.

Mic. 2. 1.

2. This will yet further *appear*, if you *look* upon the *other* word, where it is ſaid, That *mercifull men are taken away*. As the *providence* of *God* in *nature*, hath made thoſe *members double*, which are *moſt uſefull*, as the *eyes*, *ears*, *hands*, and *feet*, that if *one fail*, the *other* may *ſupply*; ſo the *wiſdome* of *God* in *Scripture*, hath *coupled Phraſes* together, that if the *one* be *obſcure*, the *other* may *explain*; if the *one* be *harſh*, the *other* may *mollifie* it. It is ſo here; whereas that *phraſe* of *periſhing* is ſomewhat *dark* and *rugged*, here is *another* word, *taking away*, which ſerveth very *much* to *quallifie* and *illuſtrate* it.

The Hebrew word אָסַף hath a *double* Conſtruction, *both* which are here made *uſe* of, namely to *gather*, and to *take away*.

*Calv.* in loc. *Calvin* reads it *Colliguntur*, *mercifull men* are *gathered*. *Death* ſeemeth to be a *ſcattering*, and ſo a *periſhing*,

*ing*, but indeed it is a *gathering*, when men *die*, especially *good* men, they are *gathered*. So that in this sense it is a great *allay* to the *bitterness* of the *other* word *perisheth*.

2. *Lapide* with others read it *auferuntur*, with which our *translation* agreeth, are *taken away*, and no doubt it is the most *genuine* rendring of the word in *this* place, since this *Hebrew* word, where it signifieth to *gather*, is usually joyned with the *Preposition* signifying *to*, whereas *here* in the very *next* clause it is *joyned* with a *Preposition* signifying *from*, and therefore most fitly translated, *taken away*. *Lap.* in loc.

And now *that* which the *Prophet* intends by this *phrase*, is to *note two* things,

1. In *general*, by *taking away*, is meant *dying*, *obitus*, *abitus*, *death* is often called a *going away*, a *departure*, and thus it *mollifieth* the *former* word, *perisheth*, letting us see that it is not an *extinction*, but only a *remotion*, an *abolition*, but an *ablation*; when we *die*, we do not *cease* to *be at all*, only we *change* our *place*, and are *taken away* out of *this world*.

2. More *particularly*, by *taking away* is meant a *violent death*, a *dying*, when in *course* of *nature* a man might have *lived long*; it is *one* thing for a *candle* to *go out* of it *self*, and *another* to be *blown out* by the *wind*; it is *one* thing for a *flower* to *wither*, and *another* to be *blasted*; it is *one* thing for a *tree* to *fall*, and *another* to be *plucked up* by the roots: Finally, it is *one* thing for a *man* to *go away*, and *another* to be *taken away* from any place; *those* are

*Emblemes*

*Emblemes* of a *natural*, *theſe* of a *violent* death. In this *notion* this word addeth *ſomething* to the *former* phraſe, namely, the *manner* of the *death*, *The righteous periſheth*, and that not in a *natural* way, but is *taken away* by the *hand* of *violence*.

The *reſult* of what hath been ſaid on this *firſt* general, amounts to theſe *two* things.

1. That *righteous* and *mercifull men periſh*, and *are taken away by death*. Indeed it is ſaid of *Enoch*, *God took him that he ſhould not ſee death*, ſo was *Eliah*; and had *God* ſo pleaſed, he might have *exempted all righteous* men from *death*, but then neither *his power* in *raiſing* them to life, would have been ſo *illuſtrious*, nor *their faith* and *hope* in *believing* and *expecting* a *Reſurrection*, ſo conſpicuous; in which later reſpect the *Father* ſaith well, that had good men been priviledged from death, *Carni quidem felicitas adderetur, adimeretur autem fidei fortitudo*, though it might have been ſome kind of *advantage* to the *frailty* of our *fleſh*, yet it would much have *detracted* from the *ſtrength* of our *faith*. In great *wiſdome* therefore hath *God* ſo *ordered* it, that *righteous* and *mercifull* men, as well as *others*, ſhould *walk through the valley of the ſhadow of death*. 26. Indeed our *Saviours* aſſertion is univerſall, *He that keepeth my ſayings ſhall not ſee death*, but he meaneth the *ſecond death*; and ſo elſewhere he *explaineth* himſelf, when he ſaith, *He that believeth in me ſhall not die for ever*. True it is, *Solomon* tels us, that *righteouſneſs delivereth from death*, but it is from the *evil*, not from the *being* of death: death indeed

Heb. 11. 4.

*Ambroſ.*

Ioh. 8. 51. 1.

Prov. 10. 2.

indeed is an *advantage* to a good man, yet ſtill *die* he *muſt*: But this is *not all* which the *Prophet* here *intends*, ſince this *periſhing* and *taking away* by *death*, being that which is appointed for all, ſeemeth not to be a *matter* of much *lamentation*; and therefore that which no doubt is further *aimed* at in theſe *expreſſions*, is,

2. That ſometimes *righteous* and *mercifull* men *periſh*, and are *taken away* by a *violent* death. Indeed it is that which is *threatned* by *God* as a *curſe* upon *wicked*, eſpecially *bloud-thirſty* and *deceitfull* men; it is that which *Malefactors* are *ſentenced* to by the *juſtice* of the *Judge*; but yet withall it is that which *may* and ſometimes *doth* befall *Gods* own *ſervants*; nay which is more *ſtrange*, and yet is many times *true*, the *righteous* are *taken away*, whileſt the *wicked remain*. *Solomon* obſerved it in his time, *There is a juſt man that periſheth in his righteouſneſs, and there is a wicked man that prolongeth his life in his wickedneſs*; yea which is yet moſt *ſad*, but very *frequent*, *the righteous periſh* by the *wicked*, and that for righteouſneſs ſake, and the *mercifull* are *taken away* by *cruell* hands, and that for *pietyes* ſake: *wicked* men never want *malice* in their *hearts*, and ſometimes (through *divine permiſſion*) have *power* in their *hands* to *take away* the *liberties*, *eſtates*, and *lives* of the *righteous*. *One* of the *firſt good* men that was in the *world began* this bitter *cup*, which *many* both *men of God* and *other* godly men have ſince *pledged*. It was the *complaint* of the *Church* in the *Old Teſtament*, and S^t *Paul* taketh it up as moſt truly applicable to the *Church* of the *New*, *For thy*

Pſal. 55. 22.

Eccleſ. 7. 15.

Pſal. 44. 22.

Rom. 8. 33. *ſake we are killed all the day long, and are accounted as ſheep for the ſlaughter.*

This is that which the *wiſe God ſuffers* to come to paſs for *many* excellent ends.

That *wicked* men by ſuch *bloody* acts, may *fill up* the *meaſure* of their *ſins*, and thereby at once *haſten* and *heighten* their *puniſhment*.

That *good* men may have *occaſion* of exerciſing and manifeſting *many graces* particularly; the *length* of their *patience*; the *height* of their *courage*; and the *depth* of their *charity*. When a man *endureth* to the *end*, ſuffering even *death* it ſelf, *patience* hath its *perfect work*. That's a *Reſolution indeed* which maketh a man *faithfull* to the *death*, and *enableth* him to *look upon* its *pale* viſage with *confidence*. There cannot be *greater charity* then to *forgive* my *enemy*; eſpecially when he *perſecuteth* me to the *death*. So that *when righteous men periſh violently, their graces flouriſh glorioufly*.

That hereby *righteous* men may be fully *conformable* to *the righteous* one, *the Meſſiah*, concerning whom this *Prophet foretelleth* that he ſhould be Iſa. 53. 8. *cut off* (as the *tree* is by the *ax*) *from the land of the living*. And in *reſpect* of which the *Apoſtle* chargeth thoſe *Jews*, that *by wicked hands they had taken and ſlain him*.

Finally, That by *ſo periſhing*, the *Religion* which they *profeſs*, may be *honoured*, and *the God* whom they *ſerve*, *glorified*. Since though *both* theſe are in ſome meaſure *effected* by *doing well*, and *living uprightly*, yet much more by *ſuffering ill*, and *dying cheerfully* in a righteous *cauſe*.

And

And now what ſhould the *conſideration* hereof *teach* us, but

1. That *certainly there is another world beſides this*, wherein a *difference* ſhall be *put between* the *righteous* and the *wicked*; between *him* that *feareth God*, and him that *feareth him not*. *Here* the *righteous periſh* as well as the *wicked*; nay, the *righteous periſh*, and the *wicked proſper*, and the *mercifull* are *taken away* by the *wicked*. But *ſhall* it be ſo *alwayes?* Will not the *Judge of all the world do right?* Will there not be *a Reward for the righteous?* Yes *doubtleſs*. And ſince in this *world* all things *fall alike* to all, and for the *moſt part* it fareth *better* with the *wicked* then the *godly*, it neceſſarily *followeth* that there is a *ſtate after death*, wherein the *righteous judgment of God* in *puniſhing* the *wicked*, who *now proſper*, and *recompenſing* the *righteous*, who *now periſh*, ſhall be made *manifeſt*.

2. That it is a *needfull prudence*, *in righteous and mercifull men, to improve their time and Talents in ſerving God, and doing good to others whileſt they live*. They *muſt periſh* at *laſt* by a *natural*, they *may* be *taken away ſoon* by a *violent death*; and when they *periſh*, all *ability* and *opportunity* will be *taken away* of *doing good works*, either of *piety* or *pitty*, *juſtice* or *mercy*. Oh then, how great *induſtry* and *celerity* is needfull in *putting forth* themſelves to the *utmoſt* for *God*, their *ſouls*, their *Brethren* whileſt they *live!* that they may do *much* in a *little* time, according to that ſage *advice* of the *wiſe man*, *Whatſoever thy hand findeth to do, do it with thy might, for there is no work, nor device,* Eccleſ 9. 10.

*nor knowledge, nor wiſdome, in the grave whither thou goeſt.*

3. That *ſowing in righteouſneſs*, and *reaping in mercy*, they would not be *diſcouraged* from the *apprehenſion* of this *periſhing* and *taking away*. I am *afraid* ſuch *thoughts* as *theſe* do ſometimes *ariſe* in the *minds* of men: *How dieth the wiſe man even as the fool, the righteous as the wicked? Let me live never ſo well, I muſt periſh: Nay, my conſcientious walking may occaſion my ruine. How much better is it to ſpend my dayes in pleaſure, and indulge to my luſts whileſt I live, ſince I can but die at laſt?* But *far be* ſuch *reaſonings* from wiſe and *righteous* men, eſpecially when we *conſider* how *great* a *mercy* the very *periſhing* of the *righteous*, and *taking away* of the *mercifull* is; which will *appear*, if we *proceed* to the

2. *Mitigation* of the *complaint*, as it is expreſſed in the *cloſe* of the *verſe*, *The righteous are taken away from the evil to come.*

*Queſt.* There are (according to the known diſtinction of the Schooles) *two* ſorts of *evil*, the *one* of *ſin*, and the *other* of *puniſhment*, and it is *true* in *reference* to *both.*

*Anſw.* 1. When *righteous* men *die*, they are *taken away* from the *evil* of *ſin*, into which they are *prone* to *fall*, ſo long as they *live*. *Nuſquam tuta eſt humana fragilitas*, ſaith St. *Herome*, *Humane frailty is never ſafe.* In *this world* we are continually *aſſaulted*, and ſometimes *captivated*; but *death puts* us out of *all danger*; we ſhall be *tempted no longer*, and *ſinne no more.*

*Hier. Ep. ad Euſtoch.*

2. But

2. But no doubt it is the *evil* of *punishment* which here the *Prophet* intends, and thus it may *admit* of a *double* notion.

1. They are taken away from those *ordinary personal evils*, to which *they*, with the *rest* of mankinde, are *subject* in this *world*. The *best* men whilest they *live here*, are *exposed* to *aches*, *pains*, *sicknesses*, *losses*, *crosses*; manifold *troubles* and *miseries*: But when they *die*, *all teares are wiped away from their eyes*: *Feares* removed from their *hearts*: They *rest from their labours*, so St. *John*. They *enter into peace*; they *rest in their beds*, so our *Prophet* in the very *next verse*. Rev. 14. 16. Isa. 57. 2.

2. But that which is here *principally meant*, is, that the *righteous* and *mercifull* are *taken away* by *death*, from some *extraordinary* and publick *evil* of *Judgement*, which is to *come* upon the *place* where they live. Those *words* of the *Prophet*, *Come my people*, *enter thou into thy chambers*, *shut thy doors about thee*; *hide thy self as it were for a little moment*, *while the indignation be overpast*; are by *some expounded* of the *chambers* of the *grave*, in which *God* is pleased to *hide his* people, before he *cometh forth of his place to punish the Inhabitants of the world*. Isa. 26. 20.

Indeed, *this is* not *alwayes* the *dispensation* of Divine *Providence*. Sometimes the *righteous* are *taken away in* the *common calamity*, together with the *wicked*. The *fruitfull* and *barren* trees are *blown* down at once by the same *wind* of *Judgment*. Perhaps, *good* men, have by *sinfull complyances*, been *involved in* the *national* guilt, and no wonder if they are also *involved* in the *national punishment*.

*Sometimes* the *righteous* are *delivered* from the *com-*

*mon miſery*, and yet not *taken away* by *death*. Whileſt the *whole world* is *overwhelmed* with a *deluge* of waters, *Noah* is *preſerved alive* in the *Ark*. When *Sodom* is to be *deſtroyed*, *Lot* is ſent to *Zoar*. And when *Jeruſalem* is to be *overthrown*, the *godly* are *admoniſhed* to go to *Pella*. That *Promiſe* in the *Pſalms*, hath been ſometimes *literally* and fully *verified* in a time of *peſtilential infection*, *A thouſand ſhall fall on thy right*
Pſal. 91. 4. *hand, and ten thouſand on thy left, but it ſhall not come nigh thee*. *God* ſets a *mark* upon the *mourners*, and the
Ezek. 9. 4. *deſtroying Angel* paſſeth by them as he did by the *Iſraelites houſes* in *Ægypt*.

And then *ſometimes* the *righteous are taken away* by *death*, before the *general deſolation* come. Thus *God dealt* with *Joſiah* that *good King*, before the *captivity* of *Iſrael*. St. *Auſtin* (that godly *Father*) before the *deſtruction* of *Hippo*; and *Luther* that eminent Doctor before the *devaſtation* of *Germany*.

*Before* I *go* any *further*, it will not be *amiſs* to take notice how this *truth unfolds* the *riddle*, and cleareth the ſeeming *injuſtice* of Divine *Proceedings*. We ofttimes *ſee*, and *ſeeing*, *wonder*; nay, perhaps *repine* at it, that *good men* are *taken out of*, whileſt *wicked* men *continue* in this *world*. But ſurely this can be no *juſt cauſe* of *caſting* any *blemiſh* upon *Divine Diſpenſations*, when we conſider that

On the *one hand* the *wicked* are *preſerved*, but it is *for* the *evil to come*. They *eſcape* for a *time*, that ſome remarkable *Judgment* may fall upon them. As the *voice* told that *wicked* wretch, when *ſleeping* under a *rotten wall*, it *awaked* him, and *ſaved* him from the *ruine*. Σωσατον ἄλυπον μὲν ἔφυγες, σαυρῷ δ' ἐδὶ φυλαζόμενος, *I*

*ſaved*

*ſaved thee from the wall, reſerving thee for the wheel.*

On the *other hand*, the *righteous* are indeed *taken away*, but it is *from the evil to come*. So that *whileſt* the *wicked* mans *preſervation* is a *curſe*, the good mans *periſhing* is a *favour*. *God ſpareth* the one in *anger*, and *taketh away* the *other* in *mercy*.

Indeed, *Righteous* men are *taken away* from the *evil to come*, upon a *double* account.

1. *Ne veniat*, That the *evil* which is *to come* upon the *place* may *not come* upon *them*: *God* will not have his *righteous* ones to be *ſpectators* of, nor *ſufferers* in thoſe *ruines*, which his *juſtice* hath decreed to *inflict* upon the *wicked* for their *ſinnes*. This is *rendred* as the *reaſon* why that immature *death* befell *Joſiah* who was *ſlain* in the *battell* that he might not *ſee* the *evil* which was *coming*.

2. *Ut veniat*, That the *evil* may *come* and be inflicted on the *place*: for (*Beloved*) you muſt know that whileſt *righteous* men live, they are very *prevalent* with *God* by their *prayers* and *tears* to keep off *judgement*: *Unus homo plus valet orando, quam mille pugnando*, one *righteous* man can do *more* by *prayer*, then a *thouſand* by *armes*. *Let me alone* ſaith *God* to *Moſes*, Exod. 32. 10. *that my wrath may wax hot againſt this people, Fatetur ſe Moyſis orationibus teneri*, ſo the *gloſs*: *God* ſeemeth to *confeſs* that his *hands* were as it were *tied* by *Moſes* his *Prayer*, ſo that he *could not puniſh* that *idolatrous* people. *I can do nothing* (ſaid the *Angel* to *Lot*) Gen. 19. 22. *whileſt thou art here*. *Good* men ſtand in the *gap* to *turn away* the *wrath* of *God* from the *Nation* where they live: and therefore when *God* is *reſolved*, and the *time prefixed* is accompliſhed, that he will *deſtroy* a people,

people, he ſuffereth the *wicked* to fill up the *meaſure* of their ſinnes, by *killing* his *ſervants*: or elſe he *appoints* ſome other *meanes* by which they are *removed* out of this world *from the evil to come.*

The *Meditation* of this truth affords matter of

1. *Comfort* to the *righteous.* ὃνκε φιλεῖ θεὸς, ἀποθνήσκει νέος, ſaid the *Greek Poet, Whom God loveth, he dyeth young.* Certain it is, that when *God cuts* off any *righteous* ones *betimes,* or *permits* them to be *cut off* by their bloody *enemies,* though theſe *do it* in *malice, he ſuffers* it *in love.* For (tell me) is it not a *mercy* to be put into a *ſafe harbour,* before the *ſtormy tempeſt* ariſe? To get into the *Houſe,* before the *thunder* and *lightning rain,* and *hail fall?* This is *Gods deſign* in *taking away* his Servants, and therefore they have *reaſon* to bid *death welcome.* Indeed, the *ſtrongeſt conſolation* againſt *death,* is the *conſideration* of the *terminus ad quem, to what* the *righteous* are *taken,* even that *good,* and *bliſs,* and *glory to come.* They are *taken* to an Hebr .1222, *innumerable company of Angels, to the ſpirits of the juſt* 23. *men made perfect.* They are *taken* to a *Palace* of *Glory*; a *Paradiſe* of *Pleaſure*; and a *Manſion* of *Eternity.* Finally, they are *taken* to the *Beatifical Viſion* of the *face* of *God,* and the full *fruition* of his glorious *preſence.* But withall it is *comfortable* to reflect on the *terminus à quo, from what* they are *taken,* from the *evil, miſery,* and *calamity* to *come* upon the *place where,* and *people* among whom they *lived.*

2. *Terrour* to the *wicked.* Nothing *more uſual* with *ungodly* men, then to *rejoyce* when the *righteous* are *taken away* from among them. They had rather have

have their *room* then their *company*; as being *desirous* to be *rid* of them. Hence it is, that they are not only *glad of*, but many times very *active in taking away* the *righteous*. They do not account themselves *safe* whilest the *godly are* among them. But oh what *fools* are *they*, and how grosly *deceived! Rejoyce not against me, O mine enemy*, saith the *Church*. So may every *Sonne* of the *Church*. *Little cause* have the *wicked* to *rejoyce*: Nay, instead of *laughing* they have more *cause* to *weep*, when *the righteous are taken away*. For if the *righteous be taken away from*, it must needs *follow* that their *taking away*, is a *sign* of *evil to come*. So that the *death* of the *godly*, is a sad *Prognostick* of the *destruction* of the *wicked*. What a *wall* is to a *Town*, an *hedge* to a *Field*, a *pillar* to an *House*, that is a *righteous* man to the *place* where he liveth. And therefore as men, when they *intend* to take the *Town*, *batter* the *walls*; to *lay waste* the *Field*, *pluck* up the *hedge*; to *pull down* the *House*, take away the *pillar*: So *Almighty God*, when he *designeth* to *pluck up*, to *over throw*, and to *pull down* a *Kingdom* or a *Nation*, he *first* removeth his *own* Servants. Wicked men look upon the *good*, as *thorns* and *pricks* to *offend* them, whilest they have more cause to account them as *Chariots* and *Horse-men* to defend them. They think themselves most *secure* and *happy*, but indeed they are then nearest to *misery* and *ruine*, when the *godly* are taken from them. By *taking away* the righteous, they *intend* a *courtesie* to *themselves*, but it is in truth, as a *courtesie* to the *good*; so an *injury* to *themselves*: Though yet such is the *blindness* of their *minds*, they will not *see*; and the *hardness* of their *hearts*, that they will not *consider* it. Which leads me to the

Gen. 2d. *Other part* of the *text*, the *Complaint* which the *Prophet taketh* up againſt the *wicked* in theſe words, *No man layeth it to heart, none conſidering.*

It might be here taken *notice* of in *general*, that the *ſin* which the *Prophet declareth* againſt, is not *poſitive* but *negative*. Not the *bloody taking away* of *righteous* ones; not the *cruel rejoycing* at their *fall*, but the *not laying it to heart*. Indeed, to be an *Inſtrument* of, or *laugh at* the *calamity* of the *godly*, making their *tears* our *wine*, their *ruine* our *ſport*, is *abominable*. But though we *be not in the ſeat of the ſcorners*, yet if we be not in the *poſture of mourners*, it is juſtly *culpable*. Thus *Dives* is charged by our bleſſed *Saviour*, not with *oppreſſing Lazarus*, by taking any thing from him, but *not relieving* him, in giving *ſomething* to *him*. There are *ſins* of *omiſſion* as well as *commiſſion*. There are *breaches* of the *negative* as well as of the *affirmative* Precepts. We *ſin* as *well* (though not ſo *much*) in *not doing* the *good required*, as in *doing* the *evil prohibited*. Not only the *waſtfull Steward*, but the *unprofitable Servant*, ſhall be *caſt out*. The *Vine* that bringeth forth *no grapes*, ſhall be *cut down* as well as that which bringeth forth *wilde grapes*. Thoſe whom *Chriſt* will at the laſt day ſet at his *left hand*, are not *accuſed* with any *evil* or unjuſt acts they did, but only with *neglect* of thoſe *charitable acts* they ought to *have done*. Oh, let us make *conſcience* of *not doing*, as well as *doing*.

To let this *go*, the *ſinne* in *particular* reproved, is, *not laying to heart*, and *conſidering* the *death* of the *righteous*: Concerning which I ſhall briefly diſcover *three* things; the *nature*, the *extent*, and the *guilt* of it.

1. *The*

1. *The Nature* of the *ſin*, what it is, will the better *appear*, if we *obſerve* the *Emphaſis* of the *words*; the *one* whereof *conſidering*, is an *act* of the *Judgement*, weighing things in the *ballance* of *Reaſon*: the *other*, *laying to heart*, refers to the *affections*, ſince then any thing is *laid to heart*, when we are *deeply affected* with it. Theſe do *one infer* the *other*; ſince what we *affect*, we take into *conſideration*, and by *conſidering*, we come to be *affected*. *Whileſt I was muſing, the fire kindled*, ſaith *David*. The *conſideration* of any *object*, cauſeth ſutable *affections*; if *delightfull*, *joy*; if *hurtfull*, *ſorrow*. The *fault* then here *characterized*, is, that though the *righteous* were *taken away* before their *eyes*, yet they did not *lay it* to their *hearts*. And though they *could* not but take *notice*, yet they *would* not *conſider* it; at leaſtwiſe not ſo *ſeriouſly* and *affectionately* as *they ought*. Pſal. 39. 3.

2. The *Extent* of this *ſin*, will be the more *evident*, if we obſerve the ſeveral *Circumſtances* by which it is *aggravated*.

1. It was not the *death* of *any*, but a *righteous man*; not of *one*, but of *many mercifull* men: and *ſome* of thoſe, *men of God*, and yet it was *not laid to heart*.

2. Theſe *righteous* and *mercifull* ones, did not die a *natural death*, but were *taken away*, when yet they might have *lived* (in courſe of *nature*) *many yeares* longer; and done a *great deal* of *ſervice* for *God* in their *Generation*. And yet this was *not laid to heart* by them.

3. This *taking away* the *righteous* by death, did *portend* no leſs then *ruine* and *miſery to come*, and that upon *themſelves*: And yet they were ſo *ſtupid* as *not to conſider* it.

4. And which enlargeth the *Complaint*, their *fault* was *general*: *None conſidered, none laid to heart.* That is *very few*, as elſewhere; *There is none righteous.* By which *phraſe* is intimated, though not a *nullity*, yet a *paucity*; not *one* of *many* were *ſenſible* of the *loſs*, a ſpiritual *Lethargy* had ſeized upon the *moſt*, and the *diſeaſe* was become *Epidemical.*

Pſal. 14. 1.

3. The *Guilt* of this *ſinne*, how *great it is*, will be *manifeſt* in a *three-fold* reſpect.

1. In regard of *God*, it argueth want of *Piety*. *Almighty God* hath *placed* us in this *world*, as upon a *Theater*, that we might take notice of the various *paſſages* of his *Providence.* So that not to *regard* his *works* and conſider the *operation* of *his hands*, cannot but *highly provoke* him. Indeed, they are *equally bad*, not to *regard* the *ſounding* of his *word* in our *ears*, and not to *obſerve* the *appearances* of his *works* in our *eyes.* Among his many *Providential* works, none more *obſervable* then the *taking away* of the *mercifull.* For certainly, if a *ſparrow fall not to the ground*, much leſs doth a *Saint*, without *Divine permiſſion.* If the *hairs* of *his head* are *numbered*, ſurely his *head* cannot be *taken off*, without a *ſpecial Providence.* Indeed, the *periſhing* of a *righteous* man, is a *work* at once, both of *Gods mercy* and *Judgement.* *Mercy* to *him*, *Judgement* to the *wicked.* And *not* to *conſider* ſuch a *work*, ſo as to *lay it to heart*, muſt needs be a *great ſin* againſt *him.*

Pſal. 26. 4.

2. In *regard* of the *righteous*, it argueth *want of pitty.* *To him that is afflicted* (ſaith *Job*) *pitty ſhould be ſhewed from a friend*; and eſpecially to him that is *perſecuted* to the *death.* We may *obſerve* among *beaſts*,

Job 6. 14.

*beasts*, (even *Swine*) a *sympathy*; so that when *one* is *killed*, the *rest* are *troubled*: And shall there not be among *men*? *Didicimus cum homines simus, alienis calamitatibus moveri*, nothing more *humane*, then to be *moved* with *compassion* towards *them* that are under *sufferings*. So that it is not only *impiety*, but *inhumanity*.

3. In regard of the *persons themselves*, it argueth *want* of *wisdome*. When the *righteous perish*, *and mercifull men are taken away*, it is a *loss* to them who *remain*. They *lose* the *light* of their *good Example*, the *benefit* of their *Prayers*. And should not this be *considered*? Nay, it is not only a *loss*, but (as hath been already *expressed*) it is a dolefull *presage* of ruine: And shall it not be *laid to heart*? So that it argueth a *senseless stupidity* not to *consider* what is so much our *own concernment*. By all *which* it *appeareth* an *impious*, an *inhumane*, and *unnatural* sinne which our *Prophet* bemoaneth, when he saith, *The righteous perisheth, and no man layeth it to heart, and mercifull men are taken away, none considering that the righteous are taken away from the evil to come.*

Oh then, be we all *exhorted* to the *contrary* duty. *Solomon* the *wise*, seemeth to *promise* himself, that when the *living* are in *the house of mourning*, they will *lay it to heart*. And if we ought to *lay to heart* the *death* of *any*, much more of *righteous* men: and especially, when either *Josiah* the *King*, or *Eliah* the *Prophet*, or *Zacharias* the *Priest*, are *taken* from us. Though the *Sun* is not much *observed* by us whilest it *shineth*, yet if it be in an *Eclipse*, who doth not take *notice* of it? Oh, let not the *Eclipse*, and much Eccles. 7. 2.

leſs the *ſetting* of any of *Gods eminent* ſervants paſs by *unregarded!* Let us then conſider and *lay to heart* the *death* of the *righteous*,

1. *Recordando*, by *keeping* a *Regiſter* of the *death* of the *Godly* in all *ages*, but chiefly in the *age* wherein we *live*; both as to the *quality* of the *Perſons*, and the *manner* of their *death*.

2. *Lamentando*, by *bewailing* their *removall* from us: Not in reſpect of *them*, to whom *death* is a *favour*, but in regard of our *ſelves*, who may in their *departure*, ſadly *foretell approaching miſery*.

3. *Imitando*, by *following* the good *example* both of their *life* and *death*, ſo far as we aee *called* to it. By which means, *their death* will not only be *their gain*, but *ours*.

4. *Præparando*, by *fitting* our *ſelves* for that *evil* which their *death foretells*, that whileſt the *ſimple paſs on and are puniſhed*, we may like *prudent men foreſee* Prov. 22. 3. *the evil*, and *hide our ſelves*: or rather *God* may *hide* us, either by *preſerving* us *in it*, or by *taking* us *away* (as he hath *other* of his *ſervants*) before the *vengeance* come.

And now (*Beloved*) leſt *I* and *you* ſhould be *guilty* of the *ſinne*, againſt which my *text declaimeth*, give me leave in a *few words* to put you in minde of the *death* of that *righteous* and *merciſull man of God*, who hath been lately *taken* from us.

Dr *John Hewit* who died *June* 8. and was buried in the Church of St *Gregories* the 10th day of that moneth.

*Titles*, which I hope *none* will *envy* him, ſince if we *look* no further then his *death*, we ſhall find *juſt occaſion* of *applying* them to him. As for the *cauſe* of his death, it *concerneth not* me to *meddle* with it; I ſhall *leave* the *cenſure* of it to that *day*, *when* all the *Judge-*

*ment*

*ment* of *men* ſhall be *ſcanned* over. But I *truſt* none will be *offended*, if I take notice of the *manner* of his *death*; *The righteous* (ſaith *Solomon*) *is as bold as a Lion.* And again, *The righteous hath hope in his death.* Prov. 28. 1. 14 32. And ſurely, it was the *conſcience* of a *well led life*, that made him ſo *meekly bold*, *humbly confident* at his *death*; the *righteouſneſs* of his *way*, which filled him with *cheerfulneſs* at his *end*. Of all *acts* of *mercy*, none *greater* then the *remitting injuries*, and *forgiving enemies*: and how *great* a *meaſure* he had of *this* grace, thoſe *charitable lines* which were *read* at his *Funerall*, and the *ſweet words* he *uttered* on the *Scaffold*, abundantly *teſtifie*. I want both *time* and *tongue*, to give you a *Narrative* of his *life*, which was a *conſtellation* of many *bright Stars*, many *excellent Graces* which were *obvious* to all that *knew* him throughout the whole *courſe* of his *converſation*. This *righteous* and *mercifull* man is now *periſhed* from the *earth*, and *taken away* from us; but ſo, as that I have good *reaſon* to *believe* he is *removed* to that place of *bliſs*, where he enjoyeth the *faciety* of *Saints and Angels*; yea, of *God himſelf*.

And now (*Beloved*) let it not be ſaid, *Out of ſight out of mind.* We can no *longer enjoy* him, but (I hope) we ſhall not *forget him*; eſpecially not *you* (my *Brethren*) among whom he hath *ſpent* his *paines*, and *exhauſted* his *ſtrength*, to do your *ſouls Good*.

Do *you* (I *beſeech* you) conſider and *remember* how often you have *beheld* him in this *holy Mount*: how many wholeſome *Reproofs*, *Counſels*, and *Comforts* you have *heard* from him, and withall reflect upon your own *unthankfulneſs* for, *unprofitableneſs* under

*his*

*his* and the *labours* of others of *Gods faithfull* Servants among you. Finally, do *you*, and let us *all ſeriouſly lay to heart* what a ſad *preſage* the *death* of this *good* man is of *ruine* and deſtruction, whileſt me thinketh he *ſaith* to us this *day* in the *words* of his *Saviour*, *Weep not for me (I am taken away from the evil to come) but weep for your ſelves, upon whom evil is likely to come, unleſs by your reall and ſpeedy repentance you prevent it.* And now *I* am *come* to the *end* of my *Sermon*, and that which was my *end* in *Preaching* it; to *ſtirre* up both my *ſelf* and *you* to *conſider* the *death* of this *Righteous* man: not ſo, as to be *imbittered* againſt the *Inſtruments* by whom it hath been *effected*, but againſt our *ſelves* for our *ſinnes* which have *procured* it; that this *dolefull loſs* may be an *occaſion* of our *ſorrowfull Repentance*, and that *Repentance* may *prevail* with *God* to avert thoſe *Judgements* which *hang over* us, to *continue* his faithfull *Labourers among* us, and *reſtore* his *ancient bleſſings to us*; which *God grant* for his *mercies ſake* in *Jeſus Chriſt*. Amen.

FINIS.